

25. The son of SRINJAYA has. revered the BHA-
HADwIjAS who have accepted such great wealth
for
the good of all men.

26. (Chariot made of the) forest lord, be strong
of xj3v.
fabric; be our friend; be our protector, and be
man-
ned by warriors :¹ thou art girt with cow-
hides :² keep
us steady; and may he who rides in thee
be victorious
over conquered (foes).

27. Worship with oblations the chariot
constructed
of the substance of heaven and earth, the
extracted
essence of the forest lords; the velocity of the
waters;
the encompassed with the cow-hide; the
thunderbolt

28. Do thou, divine chariot, who art the
thunder-
bolt of INDIU, the precursor of the
MARUTS, the em-
bryo of MITRA, the navel of TARUN A,³,
propitiated by
this our sacrifice, accept the oblation.

¹ *Suviro bhava, Sdyana* explains *turabhataih*
putrddibhir
vd yukfah, joined with warriors, or with sons
and the rest:
the latter could scarcely be predicated of a car,
except as the
source, figuratively speaking, of prosperity, and
so far of
descendants.

^a *Gubhih sannadkosi*: literally, thou art bound
together by
cows: but hot !i *S&yana* and *Mahidkara, Yajur-*
Veda, 29. 62.,
explain this *gucu\drai/i*, by what are formed from
cattle: so, in
the next verse, *golhir-deritcuti* U
uitcipretedcltarmabhihparita
dveilttitam, encompassed round with hides, as if
the*exterior of
the vrur-chariot especially were so strengthened:
Mahidhara
gives us an alternative, encompassed with rays of
light, or with
splendours, *gobhik tejulhih*.

³ *Marutdm anikam, Mitrasya garlho,*
Varunasya ndbkihi
anikam the scholiast interprets *agralhulam*, bebg
before, out-
strij^ping in speed; *Makidliara* explains it
mukkyam, principal
or leader; the *garbha* of *Mitra, Sdyana*
endeavours to make